Evangelical Christendom

"Unum Corpus Sumus in Christo."

July-August, 1929

The Bishops and the Prayer Book

We deeply regret the challenge the Bishops have thrown down in authorising the use of the Revised Prayer Book of 1928 without the sanction and against the decision of Parliament. It was the hope of many that this matter would have been allowed to rest, at least until after the next Lambeth Conference, which meets in July, 1930. The Bishops, however, have taken the matter to Convocation, where they have obtained decisions on their policy far from being unanimous, and as far as the Lower House is concerned rather humiliating. We print on another page (by special permission) the views of Lord Brentford (Sir Wm. Joynson-Hicks). All will agree with him that if the Bishops' policy is persisted in the Protestants of this country are called upon to take up the challenge, for behind the permissive use of the Rejected Prayer Book is an insidious undermining of the Reformation Settlement, and the destruction of law and order, which is anarchy.

Let us be clear as to the situation, for it is and will be a time for taking sides. It should be borne in mind also that the matter is one that concerns Free Churchmen and Anglicans alike. Lord Cushendun has ably summarised the facts in a letter to *The Times*, as follows: (1) The Prayer Book of 1662 is the one and only Book of Common Prayer which can legally be used in the services of the Church. (2) The Bishops produced an alternative or supplementary Book in 1927, for the use of which they did their utmost to procure legal sanction. (3) The House of Commons, in the exercise of the constitutional function reserved to it in the Enabling Act, refused to sanction the Book. (4) The Bishops thereupon produced an amended version of the Book in 1928, and it in turn was decisively rejected by Parliament. (5) The Bishops (a majority of them) have announced that they intend to sanction the use of that rejected Book, and have induced a majority of the Clergy in Convocation to support them. Of course, they have no legal power whatever to do anything of the sort, and their action has been described by a Rector of the Church of England, in the Truro Diocese, who, writing to a religious contemporary, states "the Church of England is being degraded in the eyes of honest men." That is the verdict also of the laity, one result of which must be, as Lord Cushendun points out, "to open an increasingly wide gulf between clergy and laity in the Church of England." In our belief, not only will a majority of English Churchmen and Free Churchmen repudiate the unconstitutional and untimely decision of the Bishops, but they will take steps to make it clear that they are neither party to Episcopal anarchy or to the new formulas of faith and practice which the Bishops seek to impose upon the National Church against the considered will of the people expressed through their representatives in Parliament. As Lord Brentford affirms, it is a time for Protestants to arouse themselves, and we sincerely hope, as we believe, that the whole body of the Free Churches will ally themselves with Evangelicals of the Church of England in the stern battle which has to be fought, and upon the issues from which so much in the overthrow of the Anglo-Catholic and

Roman Catholic menace in England, and Scotland, and the furtherance of true Christian unity, depends.

We re-affirm, that in contending for the maintenance of the Reformation Settlement, and particularly for Evangelical and Protestant doctrines which that Settlement re-established in England, we are contending for our all. It is an issue as between the Bible and the Bishops, for there is much in their Revised Prayer Book which is entirely contrary to the clear words and teachings of the Holy Scriptures. In our opinion, while strong protest has rightly been made against Reservation, there are grave reasons for rejecting the use of the Revised Prayer Book apart from the Office of Holy Communion. The Ten Commandments are not left untouched; prayers for the dead are totally unwarranted by Holy Scripture, and are subversive of the Gospel; and while no Evangelical reposes faith in "Baptismal Regeneration," the alterations to the Alternative Order for the Public Baptism of Infants are now such as to question the fact of natural depravity. It was the intention, had the Revised Prayer Book become law, to proceed to alter the Articles of the Church of England, for the two cannot endure each other, and no doubt we shall hear more of this in the future.

The question of Reunion arises. Can Evangelicals support Reunion on any such understanding? Herein is the difficulty and the distinction between union of ecclesiastical organisations and the "unity of the Spirit." The Lambeth Conference is to meet next year. We shall then, probably, hear much concerning union with the Eastern Orthodox Churches, which is as undesirable to Evangelicals as any approach to reunion with an unreformed Roman Church. Evangelicals must take their stand; they can do no other. They are not ashamed when told that the Bible is the Book of Protestants. "There be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed."—(Galatians i. 7-8.)

The Bishops and the Prayer Book

By BISHOP KNOX (*Contributed*)

If the Episcopal and Clerical conscience had not become seared in the matter of Solemn Declarations and the making of those declarations as a condition of stipendiary emolument, a ready method of solving the Prayer Book crisis would long ago have presented itself. Much use is made of the inadequacy of rubrics nearly 400 years old. But as recently as 1865, to meet the difficulty of the assent and consent to the Book of Common Prayer, the Declaration of Assent required of every clergyman at his ordination and at his institution to a benefice was changed. The clerical conscience functioned vigorously in those days and obtained the relaxation which it desired by constitutional methods. In the Declaration then framed occur the words, "I will use the form in the said Book (the Book of Common Prayer) prescribed, and none other except so far as shall be ordered by lawful authority." There was no question of obsolete rubrics at that date—1865. The Tractarian men passing from the chrysalis of the "Tract stage" into the "Ritualistic stage" had persuaded themselves that the rubrics enjoined the practices in which they delighted. A course of lawsuits proved that they were mistaken, and then began with the connivance of the Bishops the habit of making "solemn declarations" with no intention of observing them.

It is quite obvious that what the Bishops and Clergy now need is a new form of Declaration presented to Parliament as a Measure of the Church Assembly. "I will use the form in the said Book prescribed, with such variations permitted by the Bishop as are within the limits of the Prayer Book rejected by the House of Commons in 1928." Why has no Bishop or Churchman even suggested the desirability of obtaining release by this simple method from an impasse, which at present brings them near to perjury as a condition of obtaining their emoluments? No doubt this Measure would raise the question of Disestablishment, but would not Disestablishment be preferable to making solemn declarations falsely?

Notes.

"The Larger Unity."—This is the title of our new Annual Report for the financial year ending March 31st last. If any readers have not received a copy will they please notify the General Secretary. At this time of the year it is of special encouragement to receive subscriptions and donations, and at the time of writing some are outstanding usually received earlier in the year. Cannot the Alliance share in the thankofferings for the King's recovery by donations sent direct. A writer in a religious contemporary draws attention to the large sums given by individuals, especially the splendid example of "Audax," and suggests that in the presence of the present crisis and challenge some wealthy Protestant or Protestants should follow the example "and send an equally handsome cheque to one or other of our Protestant Societies." As it is the World's Evangelical Alliance which has acted as the central platform on which the great Albert Hall and Queen's Hall gatherings in support of the Protestant Reformation have taken place, we hope the suggestion may bear fruit, and only further point to the urgent financial needs of the Alliance in its coming autumn and winter campaigns.

Church Union in Scotland.—The Council have received an invitation for the World's Evangelical Alliance to be represented at the coming Union of the Churches in Scotland, which will be consummated in Edinburgh on Wednesday, 2nd October, 1929. A Solemn Service of Thanksgiving and Praise will be held in the Cathedral Church of St. Giles, and other meetings will be held in the Hall of Assembly, Annandale Street, which has been prepared for the occasion.

New Members of Council.—Additional to the list given in our last issue we are privileged to announce that the following gentlemen have accepted invitations to become Members of the General Council of the Alliance: Rev. F. J. Chavasse, M.A., Principal of St. Peter's Hall, Oxford; Rev. W. W. Cash, M.A., D.S.O., O.B.E., Secretary, Church Missionary Society; Rev. B. Grey Griffith, B.D., Home Secretary, Baptist Missionary Society; Rev. J. S. Macdonald, M.A., D.D., Sefton Park Presbyterian Church, Liverpool; Rev. Carey Bonner, late General Secretary, National Sunday School Union; Rev. J. H. Adeney, M.A., of Bucarest, Roumania; Rev. R. F. Chisholm, B.D., of Cluj, Transylvania; Rev. H. C. Carpenter, of Warsaw; Rev. C. G. Sparham, late of Hankow, China; also E. S. Lamplough, Esq., A. L. Nicholson, Esq., and A. Lindsay Glegg, Esq.

In Memoriam: Rev. F. B. Meyer, B.A., D.D.—The Council have adopted the following Minute, placing on record their estimate of the high services rendered by the late Dr. Meyer to the Evangelical Alliance, and the whole Church which is the Body of Christ:

> This Council has heard with very deep regret of the Home Call of the Rev. Frederick Brotherton Meyer who for 59 years had been associated with the work of the World's Evangelical Alliance both as a Member and as a Member of its Council. Dr. Meyer, in spirit as well as in aim, was the embodiment of the Christian Unity and co-operation which the Evangelical Alliance seeks to further among all Believers, and no call made upon his services in the interests of the Alliance was ever refused, except for circumstances over which he had no control. He was a frequent and much-beloved delegate and speaker at the Blankenburg (Germany) Evangelical Alliance Conference, and always appealed to the Alliance in matters of international importance which came before him in his œcumenical outlook on the Church of Christ. During the Universal Week of Prayer in January last he gave what proved to be one of his last public addresses, memorable for its plea to "give God no rest, till once more the showers of blessing may refresh the weary inheritance, and a new impulse be given to the work of World Evangelisation." The Council, in thus recording grateful thanks to God for His gift to the Church of so devoted a servant, desires to place on record their high estimate of Dr. Meyer's faithful and loving service to many causes both at home and abroad, and their realisation of the great loss his death has entailed upon the whole Church militant.

The Wesleyan Methodist Conference at Plymouth.—Too late for more than passing reference in these columns we draw attention to the notable action of the Bishop of Exeter, in co-operation with the Ven. Archdeacon Daukes, of St. Andrew's pro-Cathedral, Plymouth, in welcoming the Wesleyan-Methodist Conference to Plymouth at an inspiring service on Sunday, July 21st. The service was Evangelical throughout, and must greatly help forward the kind of re-union we all wish to realise. The incoming President, Rev. F. W. Lofthouse, in his Presidential Address, said "the air was full of the ideal of Church union," and on the question of a wider Church union, said "he yielded to no man in his longing for a united Church of Christ, but we inherit the great truths of the Protestant Reformation of the 16th century." We express the hope that the Bishops will keep the same inheritance in view when they meet for the Lambeth Conference in 1930.

Religious Liberty in Russia.—The Resolution of the Council hereon, included in our previous issue, has been circulated to the Press of many countries. There are reasons for believing it has been effectual beyond the creation of public opinion. The matter has also been taken up with the British Foreign Office and the Council of the League of Nations. What surprises us is that the Denominations and their acting heads do not seem to have any machinery for expressing themselves in such matters as the Soviet attack on religion in Russia, and much valuable influence goes by default. It is a mistake to suppose the situation in Russia is one confined to Baptists, or that the persecutions of the U.S.S.R. are directed against that sect as such. Remembering that Russia is a deeply religious country by instinct, the sufferings of the great majority, members of the Orthodox Church, have been and are similar to those of the early martyrs. When it is remembered that in two years, 1918-20, twenty-six Archbishops and Bishops, and six thousand seven hundred and seventy-five priests were put to death, many in a shameless fashion, the details cannot be written about, some idea of the sufferings of our fellow-Christians in blighted Russia can be gained. And it has to be remembered that the Soviet attack on religion is not one directed to the Russian Church or the sects particularly, it is a mental state as well as a movement directed by every [illegible] and method against God in any and every form, and is intended to be a world influence. During the past two years Soviet anti-religious organisations have entered into relations with the anti-religious organisations in other countries, and are seeking to develop them. The communist Sunday schools, in this country as in others, are openly atheist. Here is a particular example of the blasphemy sung in these schools, a well-known Gospel hymn having been mutilated for the purpose:

The whole world at last is beginning to see
The blight of the world is Jesus.
Like sunshine at noonday, free thought has shown me
The blight of the world is Jesus.
Keep off the blight or blighted you'll be
Blighted for life by credulity;
Once I believed, but now I can see
The blight of the world is Jesus.

We almost apologise for reprinting these lines, but after all, if information is not imparted how can public opinion be aroused? The whole question of diplomatic relations with the Soviet Government arises. The attitude of the present British Government on this subject differs from that of the late Government. This is to be regretted, and it is difficult to understand the attitude of Mr. MacDonald, or his apparent unwillingness to give an undertaking that *before* diplomatic relations are restored the matter shall be fully discussed in Parliament. We should have thought, on the showing of the question raised by Mr. Shakespeare, M.P., in the House—"whether in the negotiations with the Soviet representatives, preliminary to the restoration of diplomatic relations, he would ask for the release of the hundreds of Baptist pastors and teachers now suffering imprisonment or banishment"—that every Free Church in this country would have backed up the question with a formal note to the Prime Minister that this country will not tolerate diplomatic relations with a government openly and aggressively anti-Christian and unable to give guarantees of good behaviour. We ask for undertakings first, and before diplomatic relations are restored, and not, as Mr. Henderson, the Foreign Secretary, replied, "I would, *in the event* of the

machinery of diplomatic relations being re-established, be prepared to make an appeal to the Soviet Government in the cases referred to." We hope the matter is being actively considered by the Free Church Council, and to hear that they have forwarded a strongly-worded note to the Prime Minister and the Foreign Secretary on the whole question.

"Catholic Emancipation." — Another subject on which there is strong and growing public opinion is that of the activity, chiefly in the open air, of Roman Catholic organisations in England, directed to the worship of the Host and other Roman superstitions offensive to Protestants. We have to thank the late Government for making this possible through the passing of the Roman Catholic Relief Bill, against which the Evangelical Alliance and other Protestant bodies vigorously protested. Here is a paragraph from the *Daily Chronicle* of June 28:

20,000 AT HIGH MASS.

In connection with the celebration of the centenary of Catholic Emancipation next September, Solemn Pontifical High Mass will be celebrated by Cardinal Bourne on Sunday morning, September 15, in the large open space by the side of Westminster Cathedral, within which, it is estimated, 20,000 people can be accommodated.

All the Roman Catholic Archbishops and Bishops in England and Wales will attend, and the Archbishop of Liverpool will preach.

In the afternoon a procession of many thousands will march from St. George's Cathedral, Southwark, to Westminster Cathedral, in the grounds of which a second huge open-air service will also be held.

We have made enquiries whether any sort of protest is to be made from Free Church or other sources against this offensive use in London and other cities and towns of the privileges of religious liberty granted to Roman Catholics in this Protestant Country, privileges which they deny to Protestants wherever the power of Romanism prevails. At least we should have thought this "celebration" at Westminster could be stopped on the grounds alluded to, and also that it is likely to cause a disturbance of the peace? We have not so far heard that any such representations are to be made.

Letter from Rev. Adam Podin (Estonia). —We have received the following report from Rev. Adam Podin:—

Since I wrote my last letter to you my time has been fully occupied in labouring for Christ and humanity. I would like to mention some of the outstanding facts of my work. On June 16th the prison of Hark celebrated its 10th Anniversary. On that occasion Mrs. Podin and I were invited to take part in that Festival. We arrived at the appointed time there and it was amazing to see the prison changed in every respect. Gates and the house outwardly and inwardly dressed in green; flags were waving all over the whole place. Officials and warders dressed in their best attire. Joining the invited guests we were surprised when the prison master introduced us to the Minister of Justice, Prison Inspector, Representatives of the Education Ministry, President of the Temperance movement, and other officials. The Festival was opened with a hymn, the prison brass-band playing the tune. Then the prison master gave a very interesting retrospect of the ten years' labour in that prison. In his speech was felt a real Christlike spirit which had ruled the place during the ten years. Thanks to it 85 per cent. of the inmates had left the prison and become honest people and good citizens; 16 per cent. from the 85 had been released before the time owing to their good conduct; some of the 15 per cent. could not be traced. Only a small percentage have entered the prison gates again and again. Addresses were delivered by many of the above-mentioned guests. In their speeches one could feel that their desire was not so much to condemn the fallen, but to correct and educate them to become real citizens and honourable people.

There I had again a grand opportunity to testify to the endless love of our God and the power of the Gospel, and how the Lord has graciously used me during the 24 years to show to hundreds of thousands of sheep that had gone astray the way to the good Shepherd. During those past years I have often preached the Gospel in that prison, and through my work several lives have been changed, which has given them freedom before the right time to leave the place of woe, and enjoy the real liberty, peace and joy through believing the glad Gospel news.

Arriving home we thanked God for His great goodness shown to us in giving us such grand opportunities to testify to the saving and keeping power of Christ Jesus.

On June 21st I started again for a longer mission tour. This time my desire was to visit a spiritually neglected district. After 20 hours' drive I arrived in Wero, on Saturday morning early, a town near the Russian border. I entered the prison on the forenoon and was going to start my work there, but the prison master begged me to come the following day, as many of the inmates were working outside the town. The same night we had a nice service in a church which was much blessed. Sunday morning at 9.30, as arranged the day before, I went into the prison where all was nicely arranged, and the prisoners waiting to listen to the good news of the Gospel. They were so located that all the prisoners (156) could see me

and I could look into every face. We began the service with a hymn and prayer, in which the prisoners joined heartily. My text this time was from Job xiv, 2—3, "Oh, that I were as in months past." The Spirit of God was over our service and tears of repentance and joy ran down the faces of the once hardened men and women. The emotion was so deep by many that my heart was carried away as well. After the service two of the prisoners asked for private talk, where they could pour out their hearts to me as a father. I am glad to say, the Lord helped me to give a satisfactory consolation to them. After such work I felt myself rather tired, but was glad that the Lord had used me as a messenger to bring good tidings to broken-hearted men and women.

After a short rest I had another meeting in a church, where earnest people had come for worship. Some had brought their infants from long distances to be dedicated.

At 3 o'clock we had an open-air meeting in a cemetery, where 1,500—2,000 people were assembled. I have seen people before being hungry after the Word of God, but I think that this crowd put up a record. Many had been driving with their horses, several walking many miles to listen to the Word of God. The meeting lasted for 3 hours and the people were not willing to leave the place.

After a hard day's work I had to travel by bad roads more than 50 miles to the same place where last year I put a corner stone for a new church building, and I dedicated the same on May 19th. The following two days were like crowning ones, and an ingathering of precious souls, as many were converted in these meetings. At the close of my mission the same old request was put before me: "Please come once again, or send some one to teach us the way of God."

Please pray for us as we need your support in prayers.

Yours in the Master's service,

ADAM PODIN.

Missionary Reunions.—A new session of the Missionary Reunions at the Alliance House, held on the third Thursday in each month at 3 p.m., will open on Thursday, October 17th, and on this date we hope to have the privilege of receiving Professor Sir Flinders Petrie and Lady Petrie and of hearing from them more concerning the British School of Archæology in Egypt, and the wonderful finds which are confirming in many details the history and story of the Old Testament. We shall give further particulars in our next issue.

THE PRESIDENT OF THE UNITED STATES ON THE BIBLE

The Honorable Walter H. Newton, administrative secretary to President Hoover, on May 5, 1929, brought to, and read before, the Convention of the National Federation of Men's Bible Classes, held in Baltimore, Maryland, the following message. Mr. Newton formerly taught a Bible Class in the Temple Baptist Church, Minneapolis, Minnesota.

There is no other book so various as the Bible, nor one so full of concentrated wisdom. Whether it be of law, business, morals or that vision which leads the imagination in the creation of constructive enterprises for the happiness of mankind, he who seeks for guidance in any of these things may look inside its covers and find illumination. The study of this book in your Bible Classes is a postgraduate course in the richest library of human experience.

As a nation we are indebted to the Book of Books for our national ideals and representative institutions. Their preservation rests in adhering to its principles.

HERBERT HOOVER

An Appeal and a Warning to the Bishops

By LORD BRENTFORD (Sir W. Joynson-Hicks)

I quote the following pregnant sentence from the Memorandum or Resolution issued by the Bishops for submission to Convocation—it is, in fact, the first sentence:

"The worship of God is in every generation a primary concern of the Church."

But the Resolution and the speeches of the Bishops in Convocation on Wednesday all proceed upon the assumption that the Church means the Bishops, or, at all events, the Bishops and the Clergy, instead of which the Church means not only them but the whole of the laity, and the worship of God is as much a matter of importance to every layman or laywoman, however humble, as it is to the Archbishop himself.

If I am right in this contention, and surely there is nobody who would deny it, the Bishops are taking upon themselves the most serious responsibility in authorising a book which the laity, by its duly elected representatives in the House of Commons, has rejected.

What is the position? Every clergyman at his Institution to a parish, and every Bishop at his Confirmation as Bishop or Archbishop, makes the following solemn declaration:

> "I assent to the Thirty-nine Articles of Religion and to the Book of Common Prayer, and of the Ordering of Bishops, Priests, and Deacons. I believe the Doctrine of the Church of England *as therein set forth* to be agreeable to the Word of God, and in Public Prayer and Administration of the Sacraments I will use *the form in the said Book prescribed, and none other* except so far as shall be ordered by lawful authority."

To a layman it is difficult to see how a Bishop can get behind this. The ecclesiastical mind, I know, rejoices in thinking that it has a power of dispensation, but it cannot dispense itself from the terms of an oath which it takes as the preliminary to obtaining a bishopric.

I know that from time to time Bishops act as if they were above the law, and claim some shadowy rights under the name of "*Jus Liturgicum*" to set aside the laws regulating public worship. But the Royal Commission of 1906 tersely swept away all these eccentric notions with the one sentence: "The Acts of Uniformity bind Bishops as well as other clergymen."

This is true. The Church and all its officers are bound by the Acts of Uniformity. You may call this Erastianism if you like, but the obvious answer is that they needn't have joined a Church founded upon and bound by the Acts of Uniformity.

Moreover, they know this perfectly well; otherwise why did they come to Parliament and ask it to assent to the revision of the Prayer Book? They knew, in spite of all their convocations and their synods and their inquiries and their meetings, that they could do nothing without the assent of Parliament. Not once but twice did Parliament decline to give its assent.

Parliament knew, and the Bishops knew, that the sole reason for trying to alter the Prayer Book in an Anglo-Catholic direction was that by their own supine behaviour they had allowed an illegal school to grow up in the Church of England. They had pandered to and promoted its supporters until the whole Church was honeycombed with illegal doctrines and illegal practices.

They came to Parliament and said: "We can do nothing without this new Prayer Book; we have let this thing go too far—we can't check it." Parliament said, in effect: "That isn't our business; it is yours. Put your own house in order—but don't ask us to revoke the Reformation settlement."

Now what are they doing? They are proposing to authorise the use of the Book which Parliament, the final authority, has twice declined to authorise. "I will use the form in the said Book prescribed." How is an individual Bishop to get over that? It is breaking the law if he were to try to do so. In my own view, if such Bishop were prosecuted, there would be no defence.

It is true that in minor matters the prescribed order is not regularly followed, and, therefore, it has been suggested that no one can complain of a new Communion service or of a permanent Reservation, even although

it be used for Adoration. I cannot deal with that curious statement better than by quoting the reply of the Dean of the Arches, the chief ecclesiastical judge of to-day:

"Equally it might be said that as it is impossible to insist upon twenty miles an hour as the maximum speed for motors, therefore you must abstain from punishing arson, burglary and rape."

I notice that the Archbishop of Canterbury, in his speech in Convocation, claims the right to authorise the Book because it was approved by the Church Assembly and by the House of Lords. But what special pleading is this? When the Enabling Act was passed power was reserved to Parliament to deal with and, if necessary, veto its proceedings.

Well may the Bishop of Exeter, himself, as is well known, the brother of Lord Hugh Cecil, refer to the establishment of the Church Assembly as a treaty which is now to be dealt with as a scrap of paper.

We fought for the maintenance of a scrap of paper in the Great War: all law-abiding citizens abide by their signature to a scrap of paper—and it is left to the Bishops, in the words of one of their own number, to tear up a solemn document as if it were nothing more than a mere scrap of paper.

This is not the way to bring peace to the Church. This is not the way, in these revolutionary days, to set an example of the maintenance of law and order to the laity. If the Bishops claim a discretion to disregard the law, why not the clergy who have made the same declaration, neither more nor less, than the Bishops? If the clergy, why not some of the laity?

All laws are not pleasant. But England allows no man to revoke laws for his own pleasure: therein lies anarchy.

Every man has his right as a voter to control the legislation of the country. But bishops have the same right: neither more nor less. If they do not like the Acts of Uniformity: if they do not like the connection between Church and State—let them have the courage of their own convictions. Let them come to Parliament and say:

"We want to Romanise the old Church of England: we want to get free from the shackles of the Elizabethan Reformation. We want to go as we please in matters of ritual, unrestricted by Parliament and the Courts of Law. We want, in effect, to be disestablished."

The Bishop of Durham has the courage of his opinions—but unfortunately for him few other people share his opinions. He is a great leader but he has a small following.

At the moment the conflict is one between the bishops and the House of Commons: do they desire to convert it into one between the Church and the Nation? Is it too late, even at this hour, for myself, a Churchman all my life, a worker in and for the Church, to appeal to the bishops not to act in this way?

It is not fair to say that they cannot control their clergy. They have allowed the law to slide and to be disregarded for thirty years and have promoted the law breakers. Let us have thirty years of resolute government—thirty years in which no law breaker should be promoted to a good living or to a bishopric, and in the meantime let them devote themselves to the management of their own dioceses, to the uplift of the Church and the nation as a whole, to efforts to deal with sin and infidelity—and, still worse, indifference in the people of our country. There is ample work for them.

But although I make no threats, I do say to them with a sense of the responsibility of my words:

If they persist in this course they will not only do great, probably fatal, harm to the Church itself, but they will destroy the very foundations of government and morality by telling the people of this country, with all their great authority, that if you don't like a law you may dispense yourself from its observance, and incidentally, apparently, you may dispense yourself from any oath you have taken.

I know that I have been urged not to raise fresh controversy. I appeal to my fellow-countrymen: have I ever gloated over the decision of Parliament? Have I ever tried to score over the defeated party? Have I not for the whole of this year remained silent on Church questions in order that no word of mine should add to the bitterness of the subject?

But it is the Bishops themselves who have to-day revived the controversy, who have fanned what I hoped were the dying embers of bitterness, and have thrown down the gage of battle which the Protestants of this country must take up.

[Reprinted by permission from *The Evening Standard*]

What is Happening in Malta?

It is an unfortunate fact that the British public takes comparatively little interest in foreign affairs. That is very specially regrettable, considering that the British Empire, extending as it does into all quarters of the globe, absolutely depends for its life on the condition of foreign affairs. At any moment crises may arise, in some part of the world, which may affect vitally the lives of all the inhabitants of Great Britain; yet our people "cannot be bothered" to interest themselves in external affairs. This is indeed a pity.

Here and there in some of the daily papers lately there have been references to a critical state of affairs in the island of Malta. Note the phrase, "here and there in some of the daily papers." The journalists as a body have not thought it sufficiently important to be mentioned at all in large numbers of papers! Yet in point of fact there seems to be developing in Malta a state of things highly complex, strange, and important. The present article will set out some account of what seems to be happening, and will ask a few questions. It will not be dogmatic as to what are the answers to those questions. When one asks questions, one does so as seeking information. Any British citizen has a right to ask questions. In the present case, it appears that it is high time some questions not only were asked, but that they received clear and unambiguous answers. If things are as they seem at first sight to be, some fundamental principles—and very important fundamental principles—may be at issue on the island of Malta. As Malta is a part of the British Empire, British citizens are entitled to full information on the subject.

A little sketch of the history of that island, as regards especially the British Empire, is necessary to a full appreciation of the case.

In the long wars between the Christians and the Mohammedans, during and at the end of the Middle Ages, Malta played a unique part. Its affairs were bound up with the warrior-order of the Knights Hospitallers of St. John: that company of laymen, but bound by a kind of monastic vows, of which Addis and Arnold's *Catholic Dictionary* (ed. 1917, p. 426) says, "This celebrated order, which in its palmy days had vast possessions in every country in Europe, and enjoyed immunities which almost placed them above the law, grew up out of humble beginnings." Some merchants founded at Jerusalem, in the middle of the eleventh century, a convent, church, and hospital for the benefit of pilgrims. This example was followed, and in time a mighty order of warriors, bound by vows of poverty, chastity, and obedience, grew up. It became the rulers of the island of Rhodes. In 1522, however, the Sultan Suleiman II. drove them from that possession. Then what happened? To quote W. R. Prescott (*Philip the Second*, vol. 2, pp. 202-3): "Once more without a home, the Knights of St. John were abroad in the world. The European princes, affecting to consider the Order as now extinct, prepared to confiscate whatever possessions it had in their several dominions. From this ruin it was saved by the exertions of L'Isle Adam, the grand-master, who showed, at this crisis, as much skill in diplomacy as he had before shown prowess in the field. He visited the principal Courts in person, and by his insinuating address, as well as arguments, not only turned the sovereigns from their purpose, but secured effectual aid for his unfortunate brethren. The Pope offered them a temporary asylum in the Papal territory; and the Emperor Charles V. was induced to cede to the Order the island of Malta, and its dependencies, with entire jurisdiction over them, for their permanent residence." Thus Malta became a possession of an Order of celebrated warriors. For some time they, with their navy, swept the Mediterranean against the Moslem corsairs; and, in 1565, they sustained successfully, amidst frightful sufferings, a fearful siege from the Turks.

When, however, the Turkish power ceased to be formidable, the rule of the Hospitallers over Malta became a frightful evil. Warriors by profession, yet now unemployed; wealthy and arrogant; bound nominally by vows of celibacy neglected in practice; they became intolerable tyrants. To quote W. Hardman *A History of Malta*, 1909, pp. 1-2): "With regard to the social and moral condition of the inhabitants during the latter part of the

Knights' rule, it is not surprising that the arrogance, tyranny, and oppression of this nobility had created such discontent that it finally rendered the islands an easy prey to the ambitious designs of Bonaparte. . . With their *raison d'etre* gone, the three hundred Knights led a life of idleness which afforded them time, opportunity, and free scope for the gratification of their unbridled passions. . . . The immorality of the Knights now placed an impassable barrier to any assimilation between the governing and governed classes."

After the Treaty of Campo-Formio in 1797, Napoleon Bonaparte had no enemy in arms against him but Great Britain. He proceeded on his Egyptian expedition, and, on his way, seized Malta from the Knights. England later gained the island from him, but, in the Peace of Amiens (1802) it was declared restored to the Knights. Great Britain, however, did not fulfil that requirement, and, in 1803, war with Napoleon arose out of that fact. Great Britain, however, retained Malta, and continued to retain it after the final fall of Bonaparte in 1815.

One of the most delicate subjects with which the British *régime* in Malta has had to deal is religion. The islands having been so long a possession of an order of Roman Catholic warriors, it is but natural that the rule of the Roman Church had become dominant. Nevertheless, the rights of the laity, and of liberty of conscience, had to be safeguarded. Earl Bathurst, then Secretary for War, writing to Sir T. Maitland, Governor of Malta, on July 28, 1813, said, "In regard to ecclesiastical affairs it is not the intention of His Majesty's Government to propose any material alteration." The Roman Catholic religion was maintained as the predominant religion of the land, but liberty of conscience also was to be maintained. In 1849, for example, Governor O'Ferrall, in an address laid before the Council of Government, said, "Religious liberty is maintained alike by the law and concurrent practice of Malta, whilst the established Catholic religion of the island enjoys all its privileges, rights, and property under a Protestant State, with less of lay interference than is to be found under Catholic sovereigns" (*see* Hardman, *Malta*, p. 530). When, a few years ago, Malta was granted a Parliamentary Government, no mention was made of an Established Church. The Parliament, however, passed a resolution that Roman Catholicism is the religion of Malta; but liberty of conscience remains legal. However, canon law (especially in regard to marriage) so permeates Malta that a very complex situation exists. It must always be remembered that, in the eyes of the Roman Church, canon law is superior to civil law. That is a settled maxim of the Roman Church; if a civil law conflicts with church law, the former is invalid in conscience, and the church law should prevail. This, of course, is contrary to British ideas, and to the general welfare. It would make ecclesiastics the real rulers in the State.

Lord Strickland, the present Premier of Malta, seems determined to allow no such ecclesiastical dominance. As a result of that determination, he has encountered the hostility of the Archbishop-Bishop of Malta, and has now been violently denounced by the Pope. The Pope (we quote from *The Universe*, July 19) declares, through Cardinal Gasparri, that the Maltese Government "behaves in a manner prejudicial to religion." The Archbishop-Bishop of Malta had, earlier, made what seems a veiled threat of excommunication for "impeding ecclesiastical jurisdiction."

Now, any one acquainted with Roman canon-law will know that (1) "prejudicial to religion" may mean anything disliked by Pope or clergy; (2) "impeding the jurisdiction of the Church" may mean merely resisting the Church's claim to dominate the State.

The following questions need answering:—(1): Does liberty of conscience really exist legally in Malta? (2): Does it exist in practice as well as in legal theory? (3): Is the Roman Catholic Church attempting to destroy it if it exists legally or in practice? (4): Is the Roman Church asserting a claim to dominate or defy the State? (5): Is it claiming to deport Maltese citizens, who happen to be ecclesiastics, from Malta in defiance of the State? (6): Is resistance to such a claim being denounced by the Roman Catholic Clergy as "terror and despotism," and as "impeding religion"? (7): Finally, does the Pope, or the law of the land and the liberty of citizens, prevail in Malta? These questions demand unequivocal answers.

Reunion in the Mission Fields

By F. J. CLARK

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The subject of Christian Reunion is, of course, not new. Divisions have existed in the Church from Apostolic times. St. Paul found the trouble in existence at Corinth and strongly condemned it, and for generations past the Church has had to deplore its "unhappy divisions." And now in these last days when the coming of the Lord draweth nigh, Christian men and women are realising that the need for Christian unity transcends all other needs and that its lack is probably the greatest hindrance to the spread of the Gospel throughout the world.

It is possible that so far as the Home Churches are concerned, some people may assert, at any rate with a measure of truth, that the existence of divisions has had good effects in certain directions, and they can see no reason for any change.

But in the Mission Fields there is no question about the need. In the first place we find relatively simple and ignorant peoples puzzled by the existence of separate churches. "How," they ask, "can we as Christian Nationalists go to our own people with a message of love and goodwill and self-sacrifice if we ourselves are divided and if these principles are not manifest in our relations with each other?" Then it has to be acknowledged that there is a great waste of power, the Church is feeble because divided, the separate and distinct Societies lack the great benefit of a common policy, a common authority and (at any rate in details) a common doctrine. Again, the idea of maintaining competing institutions militates against the successful raising of Missionary funds for support; and more important than all, their influence on the surrounding heathendom is far less, for they fail to demonstrate the glorious spiritual power which comes of being "All one in Christ Jesus," and the witness which speaks far louder than any declarations or creeds—"By this shall all men know that ye are My disciples if ye have love one to another." (John xiii., 35.)

There is, moreover, a very real danger to be feared that lack of unity may and probably will, in countries like India, cause the gradual formation of separate Churches for different castes, a thing that would be disastrous.

At the Lausanne Conference in 1927, the Bishop of Dornakal said—"the divisions of Christendom may be a source of weakness in Christian countries, but in non-Christian lands they are a sin and a scandal."

Those who have studied Dr. Stanley Jones' books will have noted, with very mixed feelings, his statement that educated India feels little attraction towards Christianity, but is more and more ready to know and even to accept Christ. While we rejoice that the Lord should be glorified rather than the Church, we cannot but realise that the rejection (for that is what it amounts to) of Christianity as such, indicates that the Church has failed in its manifestation of its Divine Master and Lord, and that largely because it has not revealed Him as the King of Love.

The past few years have seen a remarkable change in the spirit of the peoples of the East; the spirit that is known as Nationalism has awakened in country after country and a new objective, viz., National Unity, is filling the hearts and minds of the nations.

National Unity has its Christian counterpart in Church Unity, and therefore the more ardently Nationalist a people become the more they demand one Church, their own, without any denominational distinctions.

As the preamble of the Report of Edinburgh, 1910, puts it—"The Mission Field is impatiently revolting from the divisions of the Western Church, and the new Churches are preparing to make bold adventure for unity in their own right. If a general Christian Unity cannot be reached which shall include the whole of Christ's Church on earth, they will cast off the restraints imposed by the Home Churches and will carve out a path for themselves through all denominational barriers, prejudices and jealousies, and set up their own National Church," and there is every likelihood that it will be on lines

which we, and possibly in time to come they, too, may have reason to deplore.

What are the changes that are so urgently needed? They centre upon the two special points to which attention is being drawn to-day in connection with our Home Churches, but actually the one is so dependent on the other, that it may truly be said that if a satisfactory agreement could be arrived at upon the question, "What is a valid ministry?" the stone wall which bars the way to unity would at once be removed.

There is no serious lack of agreement in regard to the main difficulty in the way of union between most, if not all, of the Non-conformist Bodies, but a large proportion of the members of the Anglican Church hold that no ordination is valid outside what is termed the Apostolic Succession. It is therefore commonly held in Anglican Missions in the Foreign Field that no convert can receive the Sacrament of the Lord's Supper from any but an Anglican Ordained Missionary or Ordained Native Pastor. *So long as this restriction continues, the way to unity is barred.*

The subject of Reunion has been prominent at many of the great Christian Conferences during the past twenty or thirty years. At the Lambeth Conference held in 1888, the basis (now well known as the "Lambeth Quadrilateral") for Reunion among the Home Churches was adopted and the subject has been discussed at all succeeding Episcopal Conferences at Lambeth, with a very satisfactory widening of vision and a readiness to sink traditional prejudice in order to reach the desired end.

In 1910 the remarkable gathering known as "the World's Missionary Conference" took place at Edinburgh, when representatives of Missionary Societies from many lands met with a view to promoting greater co-operation in the Mission field.

This Conference may be said to have inspired the whole movement towards unity in the Mission Fields, though its recommendations actually went little beyond the objective of Missionary Comity. This occupied a specially emphasised place in the discussions, and in order to enable it to be developed a Continuation Committee was appointed to give effect to the resolutions passed. Some very pregnant statements were made at this gathering.

Among them, the Archbishop of Upsala said: "It would be ungodly to sacrifice anything essential in our faith and in our divine heritage for the cause of unity . . . . we should admit even considerable diversities of forms and ideas in the fellowship rather than create a rigid uniformity, excluding or weakening such strong living experiences and creeds and forms of worship as are regarded as essential by one or other group. But the Missionary outlook will probably force us to a wider outlook at home, to a new way of considering what *are* essentials and what non-essentials."

The Continuation Committee later arranged for a series of Conferences in the various Mission Fields, with the result that much has been done and more could be done by careful friendly co-operation and a strict observance of Missionary Comity, but it soon became apparent that something much more radical was needed. Missionary bodies in different parts of the Foreign Field have since Edinburgh been feeling the necessity for greater unity more and more keenly and have in many places taken steps to effect some measure of alliance. Let me refer to one or two of these:—

In June, 1913, a Conference at which eight different denominations were officially represented was held at Kikuyu in British East Africa, when a "Proposed Scheme of Federation" was drawn up and adopted by the four principal Missions, subject to the approval of the Churches and Societies at home.

Among the proposals which were adopted were the following:

(a) All recognised ministers in their own churches were to be welcomed as visitors to preach in other Churches.

(b) Spiritual hospitality was to be offered by each to converts of other Missions, *i.e.*, they would be welcomed at the Lord's Table.

The Conference closed with an open Communion Service held in the Mission Church of the Scottish Mission; the Bishop of Mombasa officiated, using the Anglican Service and many non-Anglican members of the Conference partook.

I need not go into details of the storm that these proposals created in certain Church of England circles. Suffice it to say that the whole matter was first referred by the

Archbishop of Canterbury to the Central Consultative Body of the Church of England, and he subsequently issued his "opinion" on the whole incident. In it he refers to "the general desire that Christians gathered out of heathenism should not be permanently separated denominationally"; he sees no objection to many of the proposals put forth at Kikuyu; approves of a Bishop permitting Christians, to whom the ministrations of their own Churches are not available, to communicate in an Anglican Church, but disapproves of Anglicans receiving the Holy Communion at the hands of members not episcopally ordained.

He, however, refers very sympathetically to the open Communion Service, states that it was far from being the first time that such a thing had taken place, and rather pointedly refrains from endorsing the opinion of the Consultative Body that it was inconsistent with the principles of the Church of England.

The Archbishop's "Opinion" did not, of course, satisfy all parties and, as might have been expected, the controversy continued for many a day, the main argument centering upon the question as to what constituted a "Valid Eucharist."

The subject was discussed at the Lambeth Conference of 1920 and certain important resolutions were passed which indicated a distinct willingness to remove some of the denominational barriers to reunion. And finally the Bishops issued an "Appeal to all Christian People" which certainly amounted to an attempt to meet the need, but it urged that non-Episcopally ordained ministers would accept a Commission through Episcopal ordination as obtaining for them a ministry throughout the whole fellowship, adding that "this action could not possibly be taken as a repudiation of past ministry, but only as an additional recognition of a new call to wider service in a reunited Church."

These proposals were not received by the authorities of other Communions as adequate to meet the need, the question of the recognition of the existing ministries, or rather the demand for their re-ordination being the point at which they become unacceptable.

In the Mission Fields especially, Anglican and other missionaries alike felt that much more was needed, and there can be no doubt that at the next Lambeth Conference in 1930 the demand of the Mission Fields will be pressed with greater force than ever.

Before I pass on to the actual position in the Mission Fields at the present time, I should like to make a few observations regarding the subject of admission of baptised but not episcopally confirmed Christians to the Holy Communion in Anglican Churches. It is generally recognised that this is permissible *occasionally*, and also as a temporary concession with the sanction of the Bishop if the person concerned is otherwise eligible, but unable to obtain such ministrations in his own Communion. A very notable example of this is recorded in Dr. Eugene Stock's History of the C.M.S.

Immediately following the consecration of Bishop Azariah of Dornakal in the Calcutta Cathedral on December 29th, 1912, a wonderful communion service was held, at which a majority of the 12 Bishops of the Province officiated. Large numbers of Indian Christians were present, Christian Sadhus in long saffron robes and bare feet, Tamils, Telugus, Singalese, Burmese, Bengalis, Punjabis, all pressed forward to the common Holy Table with English men and women "all one in Christ Jesus," and though numbers of these people undoubtedly did not belong to the Anglican Church, they were welcomed to the Holy Feast without question. I myself had the privilege of being present at the Bishop of Dornakal's Consecration and of joining in this great service of Holy Communion, so can unhesitatingly corroborate these facts.

The question of receiving the Holy Communion at the hands of non-episcopally ordained ministers is more difficult. I am not going to attempt a discussion of this thorny subject, but only to mention a few facts which seem to me to decide the question on the basis of precedent, so far as the Mission field is concerned, that is if precedent can settle the matter at all.

During the War, the large Gossner Mission (German Lutherans) in Chota Nagpur (India) was depleted of its entire missionary staff in consequence of their being interned as enemy aliens. The work was carried on by the Lutheran native pastors under the general supervision of Bishop Foss Westcott and a few English missionaries who were lent by their Societies, but (and here I quote from Dr. Eugene Stock again) it was recorded by Bishop Palmer of Bombay in "The East and the West" of October 15th that "for-

tunately there were enough Indian Lutheran Clergy to provide the people with the sacraments.' This significant statement appears to make it clear that under the stress of special circumstances it is not impossible for sacraments administered by non-episcopally ordained clergy to be regarded as valid sacraments.

Indeed, it appears to have been a recognised principle during past centuries, viz., that Episcopacy should not be regarded as so absolutely necessary to catholic communion that all churches must be unchurched which are without it. In the Bishop of Tinnevelly's charge to his clergy in Synod in March last, he quotes many authorities in which this same principle is stated, and he mentions that in the document issued in 1923 by the joint Committee on the Lambeth Appeal, we have "the authentic Anglican note authoritatively and officially stated." There is no attempt to unchurch non-Episcopal bodies—no attitude of superiority and contempt which allow such churches only to enjoy the crumbs which fall from the rich man's table and to partake of Divine mercies outside the Covenant. No, there is a frank recognition of their ministries as "blessed and owned by the Holy Spirit—real ministries of Christ's word and Sacraments in the Universal Church."

CHINA

In response to the need which has more and more urgently been felt by Christians in China, of freedom to achieve its own experience and determine its own future, rather than take over the institutions of the Church as they have been developed by the various missions, a nation-wide Church is in process of organisation called "The Church of Christ in China."

In November, 1927, sixteen denominations had definitely indicated their willingness to join the union, which comprised the Congregationalists and Northern and Southern Presbyterians. Some Baptists have since joined it. I understand that there already is general intercommunion among the members of the denominations which have joined the Church of Christ in China, and that members of other denominations also do not hesitate to join them at the Holy Table, including many Christians connected with the Church of England Societies, their spiritual leaders, while not sanctioning such action, having no desire to prohibit it.

THE SOUTH INDIA UNITED CHURCH

One of the most important steps towards Reunion that has yet taken place, and one which is likely to be approved as the model for future Reunion schemes, is the formation of the South India United Church. In this way "Christians with Anglican, Presbyterian, Lutheran, Congregational and Wesleyan heritage have been brought together on a basis which is both Catholic and Protestant, and which does not shut the door against any Christian body." In February, 1928, at the first meeting of the General Council of the newly independent Anglican Church in India at which were delegates from all the Dioceses in the Ecclesiastical Province, including representatives of the S.P.G., C.M.S. and Oxford Missions, resolutions were passed unanimously both in the Episcopal Synod and in the General Council, approving the proposed basis of union, and I understand it has been since accepted by other bodies.

This basis provides for (a) the acceptance for the United Church of "the Constitutional Episcopate" and (b) the ultimate securing of an episcopally ordained ministry, but that till this is attained all existing ministers of the uniting Churches shall be recognised as Ministers of the Word and Sacraments.

Further that there shall be no question as to the validity of past ordinations given through the laying-on of hands, or of the sacraments hitherto received, if the declaration required of all ordinands of the United Church is made, but it is laid down that no Anglicans should be deprived of opportunities previously enjoyed of receiving the Holy Communion at the hands of an Episcopally ordained minister, and that no non-Episcopally ordained minister should be given charge of a congregation accustomed to an Episcopally ordained ministry without the congregation's consent.

The proposal provides for the election by the United Church of its own Bishops who will be episcopally consecrated by the laying-on of hands and who will officiate on strictly constitutional lines, *no special emphasis being placed on questions of succession or even history*. The Episcopal system would thus be accepted by non-Episcopal Churches as possessing practical usefulness and as a proved source of initiative and unification, and at the same time at the close of the limited period preceding complete union,

those churches which regard the Apostolic succession as essential will be satisfied that it is fully preserved.

PERSIA

Another Mission field where the infant Church looks upon the subject of Unity as a vital matter, is Persia. From July 23rd to August 6th, 1927, an Inter-Church Conference was held at Isfahan with the Bishop in Persia as its President.

Among the subjects discussed was "Steps towards a United Church in Persia," and a general statement was adopted of the fundamental principles that must constitute the basis of ultimate union.

As regards the ministry, the scheme provides that all Ministers should be elected by the United Church and should be recognised as endued with authority to perform all Ministerial functions, preaching the Word, administering the Sacraments and maintaining the unity and purity of the Church. That two non-Episcopally ordained ministers join with the Bishop in the laying-on of hands at the ordination of all Episcopal ministers and similarly the Bishop at the ordination of all other ministers. Further that all the ministers of either section who have already been ordained by the laying-on of hands before the Union takes effect shall be fully recognised.

These facts regarding East Africa, China, Persia and South India will serve to indicate the imperative demand that is being made in all parts of the Mission field for corporate Christian Union.

No one who has studied even the condensed report of the World Missionary Conference at Jerusalem, which took place at Easter, 1928, can fail to be impressed by the all-pervading desire for Unity which marked the proceedings from beginning to end. Matters of Church order were not on the Agenda, as the International Missionary Council is tacitly precluded from dealing with such questions; but whatever was the topic under discussion the fact of disunion, the sin of disunion, came to the front. As Rev. G. H. Harris (Editorial Sec. C.M.S.) says: "It was on the face and at the base of practically every subject of vital and immediate importance," and an urgent appeal was made to the older churches on behalf of the younger churches for a more rapid advance in Christian Reunion. The conference itself was an experiment in Christian Unity, and the closing United Communion Service on Easter morning was a glorious proof of God's purpose of Unity in Christ.

We have during the past three years heard much of The World Call to the Church. We have studied the six wonderful Reports; those of us who had the privilege of attending the great gatherings to receive the Reports, at Westminster and the Guildhall and at York, came home with the conviction that if our beloved Church of England was to be a live Church it must be a Missionary Church in real earnest, and yet more (as Archbishop Lang said in York Minster) "there must be a new fellowship which would enable the Church to transcend all the differences and controversies of the time and to respond to the voices of the younger churches of Asia and Africa who were ready to renounce the legacies of History which divided the Church at home and to break away from it if it did not promptly compose its differences."

We have reached a point where the whole Anglican Church has a very big crisis to face. It is as though the Church were being called to a definite crucifixion of her self-life, for within a comparatively few months her spiritual leaders must come to a decision for good or ill which will be epoch-making, for it may profoundly change much of the outlook and attitude of the Church of England and alter the entire scope and character of her missionary policy. It seems clear that in order to bring to an end the divisions of denominationalism in the Mission Field and enable her to unite with the Great Free Churches of Europe and America in fulfilling the Great Commission, the Church of England's age-long traditions regarding the validity of order must be modified.

If our Church cannot respond to the call we shall see in the various Mission Fields great indigenous non-Roman and probably non-Episcopal churches appealing with all the power that unity and national feeling can impart, but giving no place to catholic order and the three-fold ministry. Our own missions will dwindle away as small alien bodies, outside the great united national Church of Christ, and complete Unity will have been made impossible.

The deciding factor is not whether the price is too great. *No* price is too great to achieve true Unity, no sacrifice too severe to

secure the utmost extension of the Kingdom of God, through the Gospel message clearly and with one voice delivered by the Church of Christ.

If the thing is right, it must be done cost what it may.

Let us not imagine it to be impossible—The Church *can* go just as far as it *should*.

But let it be remembered that even should the way to Reunion thus be prepared, Unity cannot be obtained by the passing of resolution, by legislation, by organisation; *it is a spiritual endowment bestowed by God the Holy Ghost in response to self-surrender to the Will of God, combined with earnest believing prayer.* Yes, prayer backed by self-surrender.

I see in the present movement in the various Mission Fields the Call of Christ to His whole Church on earth to do its part in the fulfilling of His High Priestly Prayer, "that they all may be one."

And yet not simply "All one," for that would only be uniformity, but "all one in Christ Jesus," different yet one. The great United Church of Christ would not be solely "Church of England," for the Church would be incomplete without, say, the Methodists, just as it would be incomplete if the Church of England were to hold aloof, but all knit together in Him, and the members of what are now termed the "Free Churches" would no longer be considered as "Non-Conformists" or "Dissenters," for each section would make it clear, in its actual relationship with its neighbour, that it felt it was not only nominally but really one with it in Christ Jesus, and each would give mutual deference to the other's conscience and yet gladly and happily worship together.

In God's name, then, let the whole Church (and that includes every Christian layman) get down on its knees in humble believing prayer, for wisdom and grace, aye, and for power to create public opinion and bring the greatest possible pressure to bear for the removal of everything that tends to the sin of disunity. Shall we not ask also specially for the Holy Spirit's guidance to be given to the Lambeth Conference of 1930 that if this thing is His Will, as we believe it is, it may gladly and unanimously be done, as the first definite authoritative step towards Reunion made by the Church of England.

I believe that we laymen can do much to help forward the great cause. It is lack of knowledge that makes ordinary men and women indifferent and apathetic to the great movements that are afoot. Then let us talk to our neighbours about the need for unity; let the business man discuss the question with his friends in the train or across the luncheon table; let the women-folk do the same, each endeavouring to interest new circles in the matter. Let all seek to influence their Clergy to speak on the subject in their sermons and to include special prayers for Church Unity in the services. Still more important, let Church people show, by their relations with their fellow-Christians who are not "Church of England," their sense of true fellowship in Christ and readiness to unite with them in His worship. We have heard how that at Kikuyu, Calcutta, Jerusalem, and, let me add, recently at Keswick, the Holy Spirit signally marked with rich blessing and an overwhelming sense of His presence and favour, the uniting of Christians of various denominations in a common celebration of the Lord's Supper. May it not be that by such inter-communion, by a visible manifestation of a real spirit of unity at the Holy Table, we may do more to promote the cause of true Reunion than by any other means?

We need to be impelled, individually as well as corporately, by a great conviction that Christians cannot do without unity, nay more, that Christ cannot do without it. And when we have real unity, reunion is bound to follow.

If the demand for one Church were thus given expression to by a great volume of the rank and file, moved by the pressure of sheer spiritual necessity, assuredly the machinery would begin to move, and discussion would soon give place to action and so to realisation.

It is a bigger question than Prayer Book Revision or any of the great controversies that have torn our Church of late years, and I am optimistic enough to believe that if the Church responds to this Call of her Lord and Master, her Saviour and God, the divisions of the past and the controversies of the present will settle themselves, and our Lord's last command "to preach the Gospel to every creature" will much more readily and rapidly be obeyed so that His kingdom may speedily be established, till the earth is "filled with the glory of God as the waters cover the sea."

The South Indian Church Scheme

In South India there are Missionary Churches which possess the same Evangelical outlook, have a common Creed, and work together side by side in Christian love and concord. For many years past a movement towards Organic Union has been working, as the necessary outcome of an inward spiritual unity. We need at home Christian Union, and Evangelical closer brotherhood every day becomes more and more a duty. In the Mission Field the conflict between the Faith of the Gospel and the forces of materialistic secularism has made Union a necessity. What has grown up here as it were through the operation of intelligible, if not always, the highest Christian impulses and as the result often of non-Christian temper has been exported to the Mission Field, where it has not been understood by the converts. The urge to Union has been gathering momentum in practically all the great centres of Mission Activity, where the aspiration of the people for a United National Church has found expression. In South India the hour has come for a definite step forward, and here the strength of the Episcopal Church Missionary Society work and that of the Non-Episcopal Churches is about equal. On the platform of achievement, by the blessing of God, Episcopalians and Non-Episcopalians meet on terms of equality. They meet as brethren without any superiority or inferiority complexes, and now they have propounded a scheme for Union that has been the result of many years of earnest thought and prayer.

There are three organised Churches entering on the proposed Union, viz., the Episcopal C.M.S. Church, the South India United Church, consisting of a Union Church of Presbyterian and Congregational Churches, and the South India Wesleyan Methodist Church. The Union Negotiations have received the co-operative advisory aid of many outside friends, whose knowledge of Church History and Constitutional developments is unquestioned, and the result is the drafting of a Scheme that unites the essential elements of all three Churches and makes it clear that all the best features in the three Churches will be preserved in the United Church which it is believed will be in full Communion with the Anglican Communion, the Wesleyan Presbyterian and Congregationalist Churches throughout the world. In this respect its position will be analogous to that of the Church of Sweden, which is in communion with the Church of England and the Lutheran Churches. The United Church will be independent and will have a character of its own. If and when it comes into being it will be the first great movement for the union of Episcopal and Non-Episcopal Churches in the world.

The Church will be episcopal in its constitution. It is generally held by all who have studied the question in South India that a constitutional Episcopacy is the best form of Church Government for the Church. But this does not involve the acceptance of any theory of Apostolic Succession. It simply means that as the Episcopal method of Government came into being in the early age of Christianity it will be preserved in the United Church. The present non-Episcopal Ministers will retain all their privileges as Ministers of the United Church and re-ordination will not be asked from any Minister. There will be new Bishops who will be set apart from their Office after prayer by the laying-on of the hands of three Bishops and leaders of the Presbyteral elements in the Church. All future ordinations will be episcopal, and while for thirty years non-Episcopally ordained Ministers who are from other Churches will be accepted as Ministers of the United Church, the whole subject of their acceptance will come up for re-settlement after thirty years. The Bishops will have their functions clearly defined in the Constitution and will not be elected by any outside body, but will be the free choice of the United Church. One difficulty remains. There are a number of Churches which have been ministered to in accordance with their history by episcopally ordained Ministers, and in these Churches the rule will be maintained as regards the administration of the Sacraments, but it is expressly laid down that all the ministers of the United Church are equally Ministers of the Word

and Sacraments. No one expects at the present time intermingling of ministers or uses as a result of union. Everything that can be done to hasten the time when all the members of the uniting Churches will be willing to receive communion in all the Churches, and everything possible by goodwill and confidence will be done to prevent the wounding of the consciences of any persons. The great end is to secure internal unity and at the same time to avoid doing anything that may imperil the progress towards Union with other Churches. The whole scheme breathes the atmosphere of brotherly union and concord, not of meticulous legalism that would lead to trouble and contention.

We have briefly outlined the conditions that gave rise to the reunion movement and the main features of the Scheme. As will be seen, it is in thorough harmony with the ideals of the World's Evangelical Alliance, for it is founded upon Truth and Love. The faith as set forth in the Apostles' and Nicene Creeds are accepted, Holy Scripture is the Rule of Faith and the Christian Ministry is preserved. It is for the local Church to decide what form of Ministry will be most acceptable to it, and it has decided on a Constitutional Episcopacy which has been welcomed by the non-Episcopal Members. It places the Episcopal and non-Episcopal Ministries that exist on the same plane as true Ministries of the Word and Sacraments, and arranges for intercommunion during the period when Episcopally and non-Episcopally ordained Ministers work together. No one is asked to repudiate his ordination and no superiority is asked for any special form of ordination. The real motive powers behind the movement are the desire to have one Body in Christ working unitedly in South India and to have a National Church possessing all the treasures entrusted by God to the uniting Churches. The non-Episcopal Ministers renounce their right to ordain without the Bishops, and the Bishops will have united with them in ordination the Ministries of the non-Episcopal Churches. The more the whole scheme is studied the clearer becomes the marvellous unity of aim and spirit that has inspired it. It is the outcome of a spirit of fellowship that thinks not on its own advantages, but has regard to the advantages of others and of the whole. It is an example to the rest of the Mission Field, and we earnestly pray that the Lambeth Bishops and the central Boards of the uniting Missions will show that goodwill which will prove to every Indian Church Member that the Church of God is greater than any denomination and that the prayer of our Master that they all may be one, re-echoes in the hearts of those who have responsibility for helping the Church overseas.

Common Prayer.

"Ye also, helping together by Prayer."
"The Lord fulfil all thy petitions."

LET US GIVE THANKS—

For the range, the energy, and the completeness of the love of God.

"That neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

LET US PRAY—

For the King's full recovery to health and strength.

For the Queen in her continued vigil of devotion, faith, and service.

For those who guide public opinion, that they may follow and uphold Christian ideals.

That plans for Christian Reunion may follow the Divine pattern, and ever put first "the unity of the Spirit."

For more sacrificial giving on the part of the whole Church, proving the truth of Malachi 3, 10.

That the new crisis and challenge in the matter of worship in our National Church may be overruled to the glory of God.

For ourselves: "Help us, O Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any reward, save that of knowing that we do Thy will, through Jesus Christ our Lord. Amen."

Continental Evangelical Life and Work

***Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for* EVANGELICAL CHRISTENDOM?**

***We shall be grateful also if Continental readers will send us Newspapers or Letters containing information of interest concerning Evangelical movements on the Continent.*—[ED.]**

Russia UNDOUBTEDLY the situation of Christians in Russia has become very serious. The Government is openly and professedly anti-religious and has been from its foundation the enemy of all religion. It has advocated a godless education and believes that by educating the people and bringing enlightenment of a materialistic kind to their minds it will advance the well-being of the community. We have been told that it has improved morality by establishing equal laws for both sexes. And much has been made of this claim by the friends of the Soviet. Now Mr. E. J. Dillon tells us in a passage we do not wish to quote that this has been done in a law that strikes all sexual misdemeanours out of the Criminal Code and declares that the State will never again take cognizance of any offences against sexual morality—denies in fact that there is any such thing as sexual morality. And this is a proof of a "higher morality."

Persecution of Baptists For some years the Baptists in Russia were not persecuted. Dr. Rushbrooke again and again bore testimony to what he believed the fairness of the Soviet Rule to the various Evangelical bodies, while he regretted the bitter persecution of the members of the Orthodox Church. At the beginning of 1929 news reached him that the Government had changed its policy and he asked for permission to visit Russia. This was refused. He received full information that Baptist Pastors and administrators were being arrested and that while peasant believers were unmolested the whole organisation of the Baptist work was to be destroyed. The promised freedom of religious and anti-religious propaganda had become a dead letter and even the right to print Bibles was withdrawn.

A Savage Decree Members of all religious organisations must be registered and preachers can only preach in the local congregation. All economical and cultural work in connexion with religious organisations is forbidden, welfare and charitable work must cease. "Religious communities and groups shall not found mutual aid societies or consumers co-operative or co-operative workshops, nor give any material aid to their members, nor hold prayer-meetings for women, adolescents or children, nor maintain Bible study or sewing circles, nor open lending libraries or reading rooms, nor keep up sanatoria, nor give medical advice or aid." "They shall not establish any central fund for collecting voluntary donations, nor make any levy. They have no right to own, acquire by purchase, or lease Church property or any sort of accommodation for praying in, nor make any agreements or contracts whatsoever." This is drastic legislation with a vengeance and shows the spirit of the Soviets.

What will be the result Dr. Dillon says, "The Bolshevists have wrecked and buried the entire old-world order in one-sixth of the globe and are making ready to inter it elsewhere." Will they succeed in their fight against religion? We do not believe that they will, for the natural instincts of humanity will rise up against such methods. We have been hypnotised in the Twentieth Century by many high sounding phrases such as self-deter-

mination, but even Russia will not fail to see that the condemnation of the rest of the world for outrages against elementary rights cannot be despised even by the godless rulers of Russia. The situation is much more serious for Europe than is generally understood. Russia needs our Prayers.

Italy and the Vatican The Vatican Treaty and the Italian Concordat have been ratified and the world has been treated to rather an unedifying exchange of courtesies between the leaders on both sides. The Vatican is frankly dissatisfied with the way in which the Education question has been left and with the new statutory freedom given to non-Roman Catholics. Signor Mussolini shows himself unyielding in his determination to have Fascism made supreme in the State and if he has acknowledged the Pope's Temporal sovereignty over a small part of the City of Rome, he has no idea of making the Papal Writ run in Italy itself. Time alone can show the real consequences of the agreement between the Pope and the King of Italy, and there has been a marked absence of jubilation in non-Italian Roman Catholic circles. There is a feeling that the restoration of Temporal Power may mark the decrease of spiritual influence and however much it may be denied there is a suspicion that Italian influence with the Curia will have to be reckoned with by other States. As outsiders we can give no opinion on this matter.

Italian Evangelicals From all the reports we have received there is no doubt that Italian Evangelical workers feel that under the new regime their position is stronger and that they have been admitted by the State to have a legitimate place in their native land—not as tolerated heretics but as good Italians. Their Ministers can solemnise marriages and they are guaranteed freedom of worship. We welcome this change and while we do not believe that the progress of truth depends on the removal of civil disabilities, yet the freedom granted can be used by God for the furtherance of the Gospel in Italy. Our Italian brethren have struggled so bravely in the face of many obstacles, that we are convinced they will act with prudent and far-sighted wisdom in availing themselves of their fresh opportunities. They know their fellow countrymen and their need of the proclamation of the Primitive Faith.

The Albanian Church It is hard for us in England to understand the peculiar constitution of the Orthodox Church with its National independence and local subordinations. In Albania the rise of the spirit of Nationality has led after years of struggle to the formation of an autocephalous Church. Greece was averse to the step that was threatened and Albania fearing internal changes owing to Greek diplomacy turned to Serbia and set up a Church of its own, independent of the Greek Patriarch. The Oecumenical Patriarch is not now in communion with this new Church, but it is thought probable that in time he will relent and acknowledge the Church. The whole story of the intrigues since 1920 reads like a piece of Medieval Church History, in which the interests of Church and State were so involved that it required a skilled historian to understand where the one ended and the other began.

Evangelical Work in Albania There is no official mission work in Albania which contains a population of 582,000 Mohammedans and 387,000 Christians of whom there are 169,000 Orthodox and 118,000 Roman Catholics. In Kortcha in the South, two American Missionaries work and report that the outlook is most encouraging among a strong, virile and intelligent race. Its schools are well attended and it carries on Evangelistic work in the villages. It has no help from the Government and is under no Board. Here in a land that has figured much in recent political history is a small body of faithful men and women doing their utmost to

maintain the Truth. And they are not despairing in spite of their isolation.

Religion in Vienna We learn that during the last nine years in Vienna that more than 140,000 people have definitely left the Roman Catholic Church without joining any other Church and in 1927 the number was no less than 31,000. The Roman Catholic Church realises the seriousness of the apostasy and Evangelical workers state that those who leave Rome are by no means necessarily unbelievers in God. So great has the impression been on the Roman Catholic leaders that they no longer openly oppose Protestant work in the City. They see that a battle is being knit between belief and unbelief. This is an entirely new experience in Austria where the Roman Church had in former years shown itself most hostile. The war experiences have had an influence on the minds of the Viennese that has made them more open to Gospel influence, although it is reported that their readiness to hear the message is not as great as it was during the years immediately following the war. The danger of apathy grows.

A French Pastor Mayor At the National Synod of the Evangelical Churches in France it was decided that when a Pastor holds a political post he ought to resign his pastorate. In the course of the discussion it was held that this applied also to posts in the Municipality, but the decision on this point is not clear, for local and national politics are distinct. Whatever be the view held on this point, it is now announced that a Pastor has been elected Mayor of the Commune of Baignes (Clarente). We may question the wisdom of his acceptance without in any way interfering with the feeling of thankfulness that a French community should choose a Protestant Pastor as its chief officer. It seems that in the past two other Pastors have been Mayors.

Spanish Evangelical Alliance Congress The Spanish Branch of the Evangelical Alliance has organised a Congress which will be held in Barcelona in August. The great Barcelona Exhibition gives opportunity for gathering together and it is hoped that it will be possible to hold some of the Meetings in a large Public Hall. It will be remembered that when it was proposed to hold an International Congress in Madrid, the Directory showed itself unwilling to give facilities and the project had to be dropped. The Directory has not interfered with the arrangements for this local Congress which will, of course, be held under the restricted freedom now permitted in Spain and the fact that the Exhibition is being held in the great Eastern City gives an opportunity which otherwise would not have arisen. We pray that the Congress will be a new starting point in Spanish Evangelical life. A grant towards the expenses of the Congress has been made by the Council of the British Organisation.

Work in Barcelona Province In Barcelona and the neighbouring towns the Evangelical Community is stronger than elsewhere in the Peninsula. The hardy independence of the Catalans has made them more ready to stand alone and the cosmopolitan character of the City renders it more tolerant than other parts of the Kingdom. The Wesleyan Methodists, the Presbyterians, Congregationalists and the Spanish Reformed Church are all represented. The President of the Congress will be the Rev. Antonio Estruch, who is Minister of a vigorous Church and head of large Schools in Sabadell. He has thrown himself into the task of organisation with the zeal and ability that he has shown in the carrying forward of his own work.

"A positive soul-saving movement, that would unite all true followers of Christ in a fellowship of prayer for the lost and in united effort for the evangelisation of the world, beginning at home, is the need of the hour Such a movement would bring in a new spirit of fellowship among those who sincerely love their Lord, and would release mighty spiritual forces now dormant."—*World Dominion.*

Reunion Notes.

The King's Recovery

THE whole Empire rejoices in the restoration to health of his Majesty the King, who has now been able by the goodness of God to conduct state business and to meet his people in Westminster Abbey where he gave thanks to God for the mercies vouchsafed to him. King George is more than King of Great Britain and Ireland—he is the head of a great Empire and the Crown is the living link that binds it into one. His position is unique and we thank God that we have in him a Ruler who commands our allegiance as Monarch and our affection as a man. He has always proved himself to be one who has the best interests of all classes at heart and has never spared himself in his work for the good of the millions committed to his charge. He has shown himself to be a humble Christian worshipping God with his people and depending on Him for guidance in the discharge of his responsible duties. His home is a home where God is honoured and His Word valued. We are indeed fortunate to have for our King one who commands the love and respect of all those who value Christian Truth and Christian character. We owe him a debt which we can only repay by asking God to bless and keep him during the time that lies before him and to spare him long to reign over us as the Head of State and a King who fears God and no man. "God save the King."

The South India Scheme

Elsewhere we have briefly written on the Scheme for a United Church in Southern India. The scheme has won the good-will of men of very different ecclesiastical convictions and if it were left to the Evangelical Christians of England it would be approved almost unanimously. We do not say unanimously, for Protestant independence always supplies a body of critics of any forward movement. But the main attack comes from the Anglo-Catholic section under the leadership of Bishop Gore, who has been consistent in his opposition to any scheme of reunion which appears to countenance what he has been pleased to call "rebellion against a Divine Law." At Lambeth Conference, at Lausanne and in many speeches and articles he has adopted the position that Apostolic Succession is necessary to the existence of the Church of Christ and without this succession there is no true Ministry of the Word and Sacraments. The Commission of Christ means for him that which can alone be granted by the laying-on of Episcopal hands, and all other ministries however richly they may be blessed, are outside the line of covenanted blessing. We honour the consciences of all men but we are amazed by the pertinacious hostility of Dr. Gore, who in many ways has shown himself capable of understanding the position of the Free Churches.

Dr. Gore on South India Scheme

Dr. Gore says that it is impossible for Catholic minded persons to accept the scheme. He shudders at the possibility of a non-episcopally ordained person being put in charge of a hitherto Episcopally ministered to congregation and demands definite regulations forbidding this "The principle of the apostolic succession must be strictly recognised in practice as in the preface to the Anglican ordination services." Here is a demand and we have the reasons given for it. Apostolic succession is not found in the New Testament and Bishop Lightfoot has never been shown to be wrong in his contention that the Christian Ministry is a development from below, not an apostolically framed imposition from above. When we read that in the Church of Alexandria it was the custom for the Presbyters to elect and ordain their Bishop we ask how could this great Church have been so ignorant of the Divine Rule as to contradict it in practice and how can the

other Churches have been so schismatically sympathetic as to be in full communion with the Church? Apostolic succession is one of those legends that grew up when the priesthood of the laity was forgotten and a sacerdotal ministry is substituted for the New Testament ministry. The more and better acquainted our Evangelical Christians are with the little foundation this doctrine has the better for us all. It is rejected everywhere by Evangelical Scholarship and is supported tenaciously only by those who strive to discover for the Christian ministry a sacerdotal basis which it never had and totally rejected in the primitive Church. Dr. Gore accounts for the divisions of Western Christianity in the rejection of the doctrine of Apostolic Succession. We wonder how he accounts for the backwardness and superstition of a number of Churches that accept it. The Copts and Abyssinians in Africa not to mention other Churches are not exactly examples of a vigorous and progressive Christian life.

Dr. Gore's Argument

"It is to me quite unintelligible how anyone who believes that Christ instituted, or reinstituted, one visible society—one Catholic Church—to be the organ of His action in the world, and the home of salvation in His Name, can fail to see that the principle of succession in the ministry from the apostles is as essential a part of the divine plan as the creed or the sacraments or the scriptures; and in fact, rooted both in the historical tradition of the Church from the first and in the New Testament itself." We ask where do we find it? The Apostles certainly ordained, but where is it stated that no one else can be appointed under any circumstances a Minister of the Word unless he has been ordained directly or indirectly by the Apostles? Where do we find any support for the contention that the Bishops are the successors of the Apostles and alone possess the right of Ordination which they received directly from the Apostles? The whole contention is a reading back into the history of the Church what later years had invented and the claiming of a unique authority on grounds of general principles which have no support in the New Testament. We do not for one moment deny that God blessed and used the development of the three-fold Ministry of Bishops, Priests and Deacons, but this is a very different matter to asserting that none can hold the Commission of Christ unless ordained by an apostolically descended Bishop.

A United Communion Service

Dr. Gore is disturbed because at the close of the Bangalore Conference an open Communion service was held. This breaks the apostolic rule that Confirmation by the laying-on of apostolic hands is the completion of baptism. "We cannot play fast and loose with the authority of the Apostles in this matter." No man knows better than Dr. Gore of the many customs associated with Confirmation and Communion. Does he consider the method of the Greek Church which gives the Priest power to confirm with oil consecrated by the Bishop and gives the infant Communion at all comparable with the custom of the Church of England? The Roman Church admits to Communion young children long before they are confirmed and confirmation is often performed by waving a hand over those confirmed. Very few Churchmen of any school before the rise of the Tractarian Movement ever considered that Confirmation is the completion of Baptism and it is well-known that the Confirmation Rubric was in the first place directed against the communion of young Children and has always been interpreted as permitting the communion of any baptised person. Knowing that the Rubric was going to be retained in the Deposited Prayer Book the World's Evangelical Alliance called attention to the fact as there was a change made giving the Bishop discretion to admit the nonconfirmed, the whole character of the Rubric was altered. Certainly Bishop Gore has no ground for looking upon the Bangalore Communion as something wrong. Surely it is a strange doctrine to demand

separate communions until the reproach will lead all Christians to unite for the purpose of joint Communions.

Schism The Bishop renews his old threats. If the South India scheme be approved by Lambeth, schism will result. "Some Anglican diocese or groups of dioceses would pass legislation in accordance with this approval and others would reject it. And these approvals or rejections would be reflected here at home and the schism begun abroad would pass backward to the Mother Church. From such an issue may our good Lord defend us." We pass from the words of Dr. Gore to the declaration signed among others by the Archbishop of Canterbury, Lord Davidson, the Bishop of London, Bishop Talbot and Dr. Frere. "It seems to us to be in accordance with the Lambeth Appeal to say, as we are prepared to say, that the ministries which we have in view in this memorandum, ministries which imply a sincere intention to preach Christ's Word and administer the Sacraments as Christ has ordained, and to which authority so to do has been solemnly given by the Church concerned, are real ministries of Christ's Word and Sacraments in the Universal Church." In the face of this explicit declaration how is it possible for Dr. Gore or any other Bishop to say that the principles underlying the Indian Scheme are wrong? Surely nothing but prejudice founded upon a one-sided view of history and a novel interpretation of the Formularies of the English Church are responsible for an attitude which is out of keeping with the brotherliness, Dr. Gore has often shown Nonconformists who agree with his social and political views. On the decision to be made by the Lambeth Conference will depend the whole future of that Communion in the Mission Field, for Union will undoubtedly come through the pressure of Nationals in many lands.

"A Personal Utterance" Mr. Rhondda Williams insists that he was chosen as Chairman of the Congregational Union because his brethren knew his opinions and expected from him a personal utterance that would be as representative of Congregational opinion as that of the Rev. J. D. Jones who had criticised his action. We cannot be expected to know the opinions of electors, but we do know that in the practice of organisations, men chosen as Presidents or Chairmen do not make their temporary occupation of a representative position the opportunity of declaring opinions which they know will cause pain to a large proportion of those over whom they preside. It may be that Congregationalists expect from their Chairman addresses that will be more marked by a declaration of dissent from the opinions of their hearers than by a profession of faith that will win their assent. But we prefer to think that they expect the chosen leader to give a message that will inspire and help those who look for guidance. In a free country every man has a right to his convictions and has liberty in expressing them, but for a man in the position of a yearly Chairman of a Church to put forth from the Chair opinions that are revolutionary of the teaching of the Church seems to us to be an abuse of an opportunity that should not occur. But we are afraid that our protest will have no weight with a type of Modernist who supports his action on the ground that individuals have acted unfairly towards their Ministers who share his views. Two wrongs do not make one right and an unfair action does not excuse an unfair use of opportunity.

The Bishop of Birmingham on Miracles The Bishop of Birmingham is a most distinguished Mathematician, as well as a convinced Protestant. We admire him in both connexions, but we regret to say that as a Theological guide on many matters we have to part company with him. In a recent sermon in Westminster Abbey, he declared that many of the young Clergy were not prepared to defend the miraculous records of the New Testament. And the Bishop evidently sympathises with their

non-preparedness to deny their occurrence as well as their unreadiness to defend their historicity. We cannot see how any man can repeat the Creed in his Church Services and deny the Resurrection and we cannot conceive of a Gospel that is Christian without belief in the very corner stone of the historic faith that Christ died for our sins and rose again from the dead. If the resurrection be a fantastic tale then the whole apostolic teaching was founded upon a falsehood, and Christianity, until the Twentieth Century, has depended on something that is a mere matter of opinion. Such a reading of history is to our mind impossible and we do not believe that the Faith of the Gospel can be honestly held by any one who denies the fact of the Resurrection. The authority of our Lord and His claims to Divine Sonship were sealed by his rising from the dead and we who have tasted that the Lord is gracious know that everything depends on our faith in His resurrection. Christianity is something more than a religion of sweetness and light—it is a Creed based on historic facts and centred in One Who rose from the dead according to the Scriptures.

The Bishops and the Deposited Book We had hoped that the Bishops would have re-considered their provisional agreement to make the rejected Deposited Prayer Book the regulative standard of their administration. They had opportunity to review the whole situation and to learn the real opinion of the Church and the Evangelical forces of the country and instead of using the powers they now poesess and exercising restraining influence upon the lawless, they have made up their minds to authorise what the 1928 Book contains and by so doing they practically legalize it ecclesiastically in spite of the action of Parliament. The seriousness of the situation lies in the fact that they had acted in accordance with the Enabling Act, which gave with their consent the final veto to Parliament. This Act has been utilised by the Bishops and the Church Assembly for enacting legislation which they considered to be of benefit to the Church. In fact there has been such a stream of legislation under the act that there exists a widespread desire among those who are most affected by the legislation to dam the flow. It seems strange that when Parliament, after the fullest debate, has refused to sanction what the Bishops have proposed, the Bishops should themselves come forward and in an unconstitutional manner advise the Church to disobey the Constitution and to do the very things Parliament supported by public opinion have forbidden the clergy to do. The situation is one that may have most serious consequences not only in the National Church but in the Country as a whole.

Reservation The real centre of the controversy was the Reservation of the Sacramental Elements and the new Consecration Prayer. Taken together these two features made it plain to all impartial students of History that the Church of England through its Bishops asked Parliament to accept as an authorized standard of teaching medieval practices and doctrine which the Church had in its Formularies and its practice until the rise of the Tractarian movement disowned. Now the National Church has been invaded by a school of lawless men who advised their followers to "squeeze the Bishops." The Bishops have been so successfully squeezed that they submitted to the Church Assembly a Prayer Book that would have been unthinkable twenty years ago. They went back to Medieval practices for their model and have done this under the plea of meeting modern necessities. And these necessities are the direct creation of the lawless teaching that they should have controlled. They have inherited much from their predecessors, but it is not too much to say that a great deal of what has taken place has been winked at or openly advocated by some of the present Bishops. The path of recovery lay in another direction and by firm and kindly administration we are convinced that the Bishops could obtain Parliamentary consent to ninety-five per

cent. of the Prayer Book proposals, have reduced considerably the lawlessness that reigns and would have saved the Nation from a bad example. They have chosen otherwise and the consequences will be what they will be. The cause of Christianity suffers always from violation of solemn contracts.

The Growth of Rebellion Twenty-one Incumbents in the Diocese of London point-blank refused to obey the directions of their Bishop to observe certain rules that went beyond the Book of 1928. The Bishop gave permission for example the communion of the whole that was not covered by the 1928 Book. These men soon found themselves supported by Lord Halifax and Dr. Darwell Stone, who in turn were rebuked by Bishop Gore. Holding the opinions they hold the twenty-one acted logically and as we believe expressed the hopes of a great many of the hundred and sixty who accepted the Bishop's regulations. It is impossible to regulate the natural consequences of a belief in the localised Presence of our Redeemer in the Reserved Sacramental Elements. If He is there He must be worshipped and the honour paid to His localised Presence is one that cannot be avoided. Prayer meetings in the presence of the Presence without mentioning the fact when a light burning shows what is there obviously carries with them worship of the sacramental Presence, which to all Evangelical Christians and loyal English Churchmen cannot be distinguished from idolatry. The Bishops are fondly imagining they can control the uncontrollable impulses of human nature when they condemn the "mention" and allow the Reservation under the circumstances they permit. And it is a fact that a man who has the Bishop's license to reserve continuously through the needs of the Parish, when he goes to another Parish which has not had continuous Reservation, believes that he is free to introduce it. When such license prevails we see no hope for the restoration of order in the National Church.

Church Union in Scotland We rejoice that the Scottish Churches have united and that internal unity has found expression in organic Union. Every step towards the realisation of our Lord's Prayer that "they all may be one" gladdens our hearts and in the re-assertion of a spiritual oneness the Scottish Churches have done what Christian bodies aspire to see accomplished in obedience to the will of God. The enormous majorities that approve the union reflect the mind of Scottish Presbyterianism and prove that old controversies have disappeared and a path to brotherhood has been opened. The men who have led the Union movement have triumphed over many obstacles and now there lies before the United Church a task of very great difficulty, for the rearrangement of spheres of work and the utilisation to the best advantage of the man power of the Church afford local riddles that can only be solved by good will and consecrated common sense. Scotland has behind it a religious history that stirs the soul and the heroes of the Disruption would in their opinion be the first to rejoice in the reunion that has taken place. The fact of Union imposes on the Churches that have united, a fresh responsibility. They have to prove to their fellow countrymen that in union there is a fresh strength and in dependence on the Holy Spirit they must go forward to fresh conquests. The figures published show that there is a large non-Churchgoing population in Scotland. Let the Church determine with the help of God to win for Christ those who stand outside and by so doing show the world that it is as keen as the Primitive Church to preach Jesus and the Resurrection. What has been done is only the beginning of greater things for Christ and His Church.

Lausanne There are evidently two streams of opinion in "Lausanne." As usual those who maintain that complete reunion of all Christendom is the aim and are more anxious about numerical union than about practical union, urge that the Churches of

Rome and the East cannot be left out of consideration, whereas those who have their eyes on facts and truth are more intent on the healing of the divisions of the Protestant world as the first and only possible step.

Methodist Union: An Apology It is a logical maxim that general statements involve fallacies and the note in our previous issue on Methodist Reunion has distressed a section of its opponents who are as thorough-going in their opposition to the Deposited Book as they are to what they believe to be a departure from the principles of John Wesley. Throughout the country their number was considerable, but it was small relative to the whole connexion. The names most in the public Press in their opposition to the Methodist Enabling Act were those who were most vocal in their support of the Deposited Book. We regret that we classed all opponents of the Methodist Act under one heading, and gladly recognise that fidelity to what they believed the right of those who adopted a cause that was unsuccessful.

Roman Catholic Emancipation As was to be expected Roman Catholics have made the most of the Centenary of the Emancipation Act. We have no desire to deprive them of any legitimate rejoicing on the freedom they have from all disabilities as citizens. We regret the Penal Laws which were children of their age and were never enforced with that rigid severity which characterised the action of Roman Catholic statesmen in France, Holland and Spain. The large increase of Roman Catholics in England is not due to conversions from other Churches, but to the influx of Irish Roman Catholics and the natural effect of the Birth rate. Rome has determined on an aggressive campaign. From her pulpits Protestantism is attacked with vehemence and in the open air and elsewhere her claims are proclaimed. And we regret to say that a generation of Evangelicals has come into being largely ignorant of the main tenets of Romanism and the reasons why we cannot accept the teaching of a Church that claims to be infallible. Rome to-day is as much the enemy of Scriptural Christianity as she ever was. In fact she claims assent to innovations in doctrine in 1929 which was not claimed in the sixteenth century. Her demands have increased instead of diminishing and we hope that those responsible for the teaching of congregations will make themselves familiar with the Roman question. The best book on the subject is Salmon's "Infallibility of the Church" and it would be well if this volume were more widely studied. It has never been answered, because it is unanswerable and we commend its study to all who wish to know something of the real teaching of the Roman Church.

The Lateran Treaty The Italian Roman Question is settled on paper and it is clear that a great step forward has been taken for the removal of obstacles to the path of Italian governments. We do not, however, see the abandonment of the Vatican claims to regulate whatever it may think in its own opinion in the administration of the State or in Signor Mussolini any disposition to allow the Pope to have his way in governing the Italian Kingdom. The Pope may claim but the Dictator has told him as politely as he could under the circumstances to confine his activities to the religious sphere and that Italy will be mistress in her own house. It is by no means easy to see what the Pope has gained by the Treaty. He has certainly lost sentimental sympathy and has at the same time obtained money compensation for his non-acceptance of the grants made under the Law of Guarantees. But we have too great a knowledge of Roman diplomacy to avoid seeing that Rome would not have sacrificed sentiment without hoping to secure corresponding gains. And they will probably be found in the regularisation of her position in Foreign Courts where her Nuncios will be representatives of a temporal as well as a spiritual state. This may give greater weight to their actions and may bring them into more regular relations with other Ministers. We do not know, but we are certain that the diplomacy of the

Vatican will be influenced by the predominant desire to secure greater control over the internal affairs of the Nations to which her Nuncios are accredited.

The Church of Rome and the General Election

Rome alone among the Churches of this country took official steps to force her interests on the notice of Parliamentary candidates. In spite of much that has been said to the contrary there is no doubt that the claim of Rome to regulate the actions of her children in political questions is a living force and the standing at the entrance of polling booths of Roman Priests greeting their people and telling them to vote as directed means a great deal more to Roman Catholics than any such procedure if conceivable on the part of Protestant pastors would imply. Rome wishes to have her elementary schools built and maintained by public money while under her control. The Irish Roman Catholics in England still retain the shadow of the organisation that was in existence in pre-Treaty days and we have in the Roman Church the one body of electors organised on a non-party basis ready to obey clerical directions to vote in favour of candidates regardless of their political views. And the object is to obtain preferential terms for their Church from the State. The effort as a whole has failed and the politicians who strove to please Roman Catholic questioners and at the same time to avoid alienating the support of Protestants found themselves for the most part without the representation they sought in Parliament. We believe that the average elector has shown his dislike for the interference of a religious body in this fashion in political life. A Church vote for the highest bidder is not a bait that commends itself to those who wish to see men and women decide the great issues submitted to the electors. The community knows how to protect itself against the wire pulling activities of those who place sectarian gain before the interest of the country as a whole.

The Stirling Tract Enterprise

For ninety-two years the Monthly Tract Society has been carrying on a quiet work that has been richly blessed by God. Its activities at home and abroad have been richly blessed. It has aimed at bringing to the notice of those who are in a position to be leaders the saving truths of the Gospel and the moral obligations resting upon them to give good examples to those among whom they move. But it is by no means a class Society for it has a large circulation for its publications among the poorer people. Mr. H. M. Gooch—who presided in the absence of Sir Albert Spicer—at its Annual Meeting said, "it is of great importance that in all our witness clear testimony should be maintained to those Evangelical and Protestant doctrines which are at the basis of the Gospel of Christ, and although the subjects of Sin and Regeneration are not popular, they are still essential to the right presentation of the Gospel." The literature supplied by the Society has been found most acceptable to sailors and soldiers. The day of the Tract and Booklet is not over, to which the grand work of the Religious Tract Society bears witness. As long as people read they will be approachable by well-written and attractively prepared literature. The Stirling Tract Enterprise, with which the Monthly Tract Society is associated, keeps pace with the times in this respect, while remaining loyal to the Gospel Message. It is well to remember that no tract or booklet should be given to a stranger apart from definite prayer for the guidance and wisdom of God. On the other hand the power of the printed tract is, under God, incalculable. We commend this method of evangelisation to individuals, especially to those not gifted perhaps in speaking. But we need the Divine commission to so go forth, and above all to ask for the wisdom apart from which harm rather than good can follow. Queen Victoria is said to have been much interested in tracts and to have made use of them on occasion.

World Mission Notes.

The Missionary Message Not so long ago many of the best friends of the Missionary Societies were asking themselves, "Are we sure that the Missionary Message is only humanitarianism working abroad as it is at home? Love for our brother man in action as distinct from the proclamation of the message of Sin, Regeneration and Sanctification?" There were good grounds for their doubts. We rejoice to say that there is a new note now being sounded in practically every part of the Evangelical Mission Field. As Dr. D. S. Cairns says in "The International Review of Missions," "Almost everything in the power of the Christian mission in fact depends on the finality and absoluteness of the Christian salvation, Jesus Christ is something more than the greatest of the prophets. He is 'God manifest in the flesh.'" The effort to regenerate humanity by the milk of human kindness fails abroad as well as at home. Kindness breaks down barriers and wins confidence. But it is the Lord Himself Who saves and no Missionary message that does not declare this is the Christian message. And not only in *The International Review* but practically in all the Missionary Literature that comes under our notice we find emphasis on the same note.

Comparative Religion and Missions When listening to speeches from some platforms we wondered why in the world the men who spoke thought it worth while to be Missionaries to those who held so high conceptions of God and duty as the people to whom they taught Christ? They were so impressed with the theoretical and philosophical ideals of non-Christian faiths that at times they gave us the impression that Christianity was an inferior religion to that with which they lived surrounded. Sympathy with other faiths was so keenly felt, that the search for the best in other Creeds was converted into a desire to see in what respects they are superior to the teaching of Christ. Here again we see a welcome change. Force of circumstances and the knowledge that these faiths have in many respects a side that is as revolting morally, as in some respects the other side may be worthy of praise, have made the advocates change. They are not blind to the virtues of other Creeds but they realise they fail to transform character and give peace to the soul. There may be a seeking, there is no finding and instead of extolling the faith held by those to whom they preach in order to win their sympathy, they are preaching Christ and Him Crucified. It was the loss of this grasp of fundamental Christianity that had caused pain and anxiety to many. The true proportion of faith has returned and the Gospel note is being sounded.

Missions and Education We have frequently expressed our fears that purely secular education given in Mission Schools was not calculated to advance the Kingdom of God, for there is a world of difference between Christian teaching in a non-Christian environment and secular teaching in a similar environment. There is all the home influence against teaching becoming in any way Christian in its outcome, even when given by pronounced Christians who, however, are not free to teach the Truths of the Gospel. At a certain stage it was perhaps even necessary for Missionary Organisations to teach on a non-religious basis, but that stage has passed in most of our Mission Fields and even Governments are alive to the dangers of non-religious education to people who can obtain their only teaching under their auspices. We have learned that it is much harder to win to Truth a man who has lost all faith than one who has his faith centred somewhere and reaches forth to the Unseen. The time has come for the Missionary Societies to review their entire Educational policy and to discover how far the sacrifices made for higher non-Christian

Education are compatible with the high end of their aim. We are convinced that all knowledge honestly gained is a benefit, but it is possible so to teach that the knowledge which enters may be used as a lever to destroy faith without giving anything in return. To follow up our converts and teach their children is a duty of the Missionaries and the Church, but it is questionable how far the Societies should spend their funds in instructing non-Christians in purely secular knowledge when the duty of preaching Christ is barred by government regulations. We are glad to know that the problem is being faced.

The Neglected Continent South America has been neglected from the missionary standpoint and in consequence a godless civilisation has come into being. The Spaniards and Portuguese who conquered it and won it for their Rulers did so as Crusaders and stamped on it the mark of Romanism at its European worst. Romanism has had practically unchallenged sway. We are now told on undoubted authority that the great majority of men in South America have repudiated all religion and the reason given for this is the divorce of religion and morality during the history of the Continent. It has been called the most irreligious part of the Western world and all the facts bear out this statement. When we learn that out of six thousand students in Buenos Aires only twenty admitted belief in a personal God we see how far the country has wandered from God. Side by side with this unbelief, exists superstition which can be paralleled in African fetish worship.

The Continent of the Future Owing to its natural riches and its inhabitability by white men, South America will be in the coming years a land with a huge population and with wealth that will increase rapidly. The influence of the United States is very powerful throughout the commercial world, but there is a widespread dread lest the Northern Republic may wish to exercise a suzerainty over the various Republics. The work of the South American Missionary Society and other Societies which are working in the countries is greatly hampered through lack of funds and interest on the part of British Christians. Of recent years there has been a growing idea that any Evangelical work for God in a Roman Catholic environment is an offence against the comity of Christian Missions. Rome has failed to do the work of a Christian Church among the native Indians and the white population, and it is a cruel satire on Christian ethics to maintain that because Rome nominally has jurisdiction in the Continent, Protestants should take no part in any Christian work. The claims of Christ are higher than those of territorial jurisdiction and we hope that greater interest will be shown in one of the great strategic centres of the future

Temple Gairdner The publication of the life of Temple Gairdner, the unique Missionary worker in Cairo, has drawn attention to the needs of Egypt. Here Mohammedanism is at its strongest as an enemy of Christianity and here too the new Spirit among the Moslems is at work. We learn that the great University of El Azhar has been invaded by the Turkish ideas of higher Criticism. Canon Gairdner felt that Egypt could be reached through the Press and his work in this respect has been richly blessed and has come to stay. He had also in his mind and thought the ideal of Christian Unity and worked hard for this end. He was equally honoured by men of all the Churches and did all in his power to weld them together. Gairdner trusted people and when his trust was misplaced he felt terribly grieved, for he had judged people by his own standard and knowing his own weaknesses he could not imagine others below his level of duty. We are certainly about to see the beginning of a new day in Egypt where the seed sowing of many years will bear fruit.

Turkey and Egypt Turkey naturally has still great influence on Egypt and outside Russia the war has not brought anywhere in its sequel changes

greater than in Turkey, where the whole basis of traditional life has been revolutionised. Intolerance still remains and all missionary Institutions although allowed to teach Ethics are compelled to refrain from direct religious teaching to non-Christians. So great has been the fall of Islam in Turkey that the most careful observers are convinced that it can never be restored, and the choice between Christianity and no religion has become evident. To-day or to-morrow may see the freeing of Missionary activity from its present limitations and meanwhile those on the spot hold the fort waiting for better days. The battle between Islam and Christianity in Turkey has been for centuries and now the one hope for the permeation of Turkish life with Christian teaching depends on the impression made by the Missionary community on the people. Tolerance must come as a preparation for religious liberty. And freedom in Turkey will react on Egypt.

China At last there is hope of a truce in China becoming more than a temporary cessation of intrigues. General Feng has left the country and with his departure has passed the acute danger of renewed civil war. For us, so long as a settled Government is established and freedom given for Missionary work it does not matter who will be in power. There is abundant evidence that the Chinese Church is alive and seeks to be united. An American Bishop writes, "The reunion movement in the Chinese Christian community is important and hopeful. That it is characterised by the growing consciousness of the need for deeper fellowship is a ground of encouragement to the friends of China and to friends of the reunion movement everywhere. Signs are not wanting that once the denominationalism of the West has been transcended by a united Church, or even partially transcended as in the conspicuous Church of Christ in China, divisive tendencies, both theological and ecclesiastical, conservative and liberal, emphasising a strong or a weak central government for the Church will manifest themselves."

The Basis of Union Seven years ago a remarkable report was made by the all Chinese Committee on the Chinese Church to the National Christian Conference. This report states that there is an essential unity among all Chinese Christians and calls upon the missionaries by self-sacrificing devotion to our Lord to remove all obstacles in order that Christ's prayer for unity may be fulfilled in China. Here we have an aspiration based on a true perception of the basis of Union *viz.*, the expression of union based on unity of faith and outlook. The impingement of what has been done in South India has been widely and deeply felt in China and as soon as the political settlement of the country is assured we shall certainly hear of a demand for Union. This means that we at home must familiarise ourselves more than we have done with the character of the movement and do all we can to see that the Faith is conserved by the United Church in China.

Sadhu Sundar Singh on the Bible The British and Foreign Bible Society has received a letter from Sadhu Sundar Singh, written in Urdu—he has also supplied a translation—respecting his appreciation of the Bible. In it he says, "In reading the Bible I have found such untold and eternal wealth of riches, of which I never thought nor dreamed before; and now in passing on its message to others and sharing it with them, its blessing to me and to them continually increases. . . . If I had not known this Book, which is God-given, how should I ever have known the infinite love of God which was revealed on the Cross? . . . . I shall ever be thankful to the British and Foreign Bible Society who translated and made it possible for me to get this treasure in my own language. May God grant that many more like me will receive eternal life from the living Saviour by reading this precious Book."

East African Problems In East Africa some of the best Missionary work is being done and as there are white settlements of importance living in the midst

of the Native population the relations between the two need careful watching. The Hilton-Young Report lays down principles that have received the approval of those interested in the condition of the natives, in whose interests the Missions work, regardless of political considerations. It has come as a surprise to many that in Kenya communities can be fined or subjected to "unpaid labour" owing to offences committed by any of their number and in this way colossal fines have been imposed. We are aware of the intricacies of the questions raised and the strength of feeling caused in many quarters by the proposals to change the character of government so that Trusteeship for the Natives may be made a reality, but when justice and equity demand fair treatment for millions of black men, they cannot be exploited in the interests of a small minority. Christian missions cannot preach the righteousness of God effectively if the Government by the Nation they come from, is based on what the nationals see to be manifest injustice.

Uganda The work of C. M. S. in Uganda has long been recognised as an enterprise richly owned by God. It has always subordinated every branch of its labours to the preaching of the Gospel and the winning for Christ the Buganda and neighbouring people. And it has founded and maintained institutions that give expression to Christian ideals. In the past more than two out of every four children born died in infancy. Ten years ago a Maternity Training School at Kampala was founded by Mrs. A. R. Cook, M.B.E. In ten years in the province of Buganda the mortality has fallen to 130 per thousand and all the workers are Buganda women who have been trained at the Institution. We wonder whether any record to equal this has been established in any part of the Missionary World.

Medical Training for Missionaries Livingstone College exists to give Missionary candidates and returned Missionaries elementary training in Hygiene and Medicine and to impart to them the necessary knowledge that will enable them to take care of themselves in their Mission Fields. It is a meeting place for Missionaries from all Protestant Societies and its last annual meeting gave proofs of the inestimable value of its work. A Wesleyan Missionary told how the knowledge he had acquired enabled him to treat simple cases and to send for the Doctor when serious ailments presented themselves. A Missionary in Paraguay showed that owing to what he had been taught he was able during a Measles epidemic to convert two schools into Hospitals and with the help of a trained Native girl to fight the disease and its accompanying sequelae. Twenty-four students of whom eight took the full course entered this year. The work has been invaluable to the students and has proved a blessing to the converts. The College is run with economy and a single eye to the benefit of the Missionaries and their people.

Help for Home Missions from the Mission Field We have before us a letter telling us that the Native Christians of the Island of Tanna made a special Collection at their Christmas Day Communion Service to help destitute and orphan children in some part of England or Scotland. No less a sum than £36/6/0 was collected and this was divided so that half was sent to a work in England. The mission chosen was the Wyndham Ashley Mission which has its Headquarters in Regency Street, Westminster, and has been active during eighty-nine years. There is something touching in the fact that the fruit of Mission Work in the New Hebrides should be the helping of a London work among the poor and destitute children! It proves that sympathy inspired by our Lord's "Inasmuch" lives in the Christian hearts of the converts in distant lands.

BOOKS WORTH READING:—

Please carefully note pages 3 and 4 of cover.